The Bombay Guardian.

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WEEKLY REVIEW.

—Mr. Kirk, H. M.'s Consul at Zanzibar, reports the arrival of Dr. Livingstone at Ujiji, on the strength of the following letter (translation) written by the Arab Governor of Anyayembe to his brothor in Zanzibar :

"Postscript.—Be good enough when the slave returns to send a box of brandy similar to that which came for the white man, one of which was broken on the way, so that none remained. And he (the white man) has reached Ujiji and may pass this way, and on his coming we will give it to him. Do not neglect this."

There are Mussulmans who are fond of brandy, and who do not like to have it known that they disregard the prophet's prohibition. Bearing this in mind, we cannot attach very great importance to the above postscript. But its appearance in the Bombay journals has been followed by something more satisfactory, an extract from a letter from Dr. Livingstone, dated near Lake Bangweloo, July 8th, 1868, and received at Zanzibar, September 7th, 1869 :

"I may say I have found what I believe to be the sources of the Nile between 10deg. and 12deg. south, or nearly in the position assigned to them by Ptolemy."

This information has been received by Government. The Press has also been favored with this :

"Dr, Livingstone appears to have discovered a number of lakes of considerable size, &c., probably 10 days' march in length, and like the Nyassa, Tanganyika, and the Albert Nyanza, overhung by high mountain slopes which open out in bays and valleys. Dr. Kirk appears to have learnt this latter information from Arab traders.

"Dr. Livingstone was in good health and spirits when the letter left Bangweloo."

The letter had been fourteen months on the way.

—The Government of India are crying to the Secretary of State out of the deep waters in which their financiering has plunged them. They plead guilty to the enormous deficit of four millions in the revenue for 1868-70. Meanwhile the magnificent barracks on which millions have already been expended, will stand fast for a while and get weathered. That is not all. Grants actually made to useful institutions have been demanded back ; one per cent is to be added to the Income Tax ; and the screw is to be put on in every available form. We do hope the powers that be may get some light on the subject of centralization. What we want in India is a Confederation of states all standing in the same relation to the London Secretariate.

We have received the following sums in response to the Rev. Mr. Rea's letter : J., Rs. 50; R. W. H. 200; J. W. 6; B. C. Rs. 5; J. C. Rs. 20. Previously, Rs. 104. And in response to the Rev. W. Martin's letter : J. Rs. 100. Previously, Rs. 101.

We have not room in this issue for the letter of "A. Parsee."

We have been favored with copies of the following : Report of the Bible Women's Association ; Report on Vaccination in this Presidency ; Madras Tract Society's Jubilee Memorial ; Report of the Borsud Mission ; Notes of a Mission Tour, by Rev W. B. Keer.

The Strangers' Home for Asiatics and other foreigners, in West India Dock Road, London, has proved itself a very useful institution. Board and Lodging are supplied at from 10 to 14 shillings a week. It appeals for help. Donations are received at the Oriental Bank, Bombay.

Mr. Geo. Muller of Bristol states in his last Report that he has five orphanage buildings completed, capable of accommodating 2,000 children. They cost £110,000. The total amount received by him for his operations, from the beginning, is £430,000. Upon whom will his mantle fall when he departs? There will be an Elisha ready, we hope.

A paper on the Colour of Aerial Blue, in *Good Words*, by Sir George Harvey, advances the opinion that the blue of our sky is a *relative colour*, owing its existence not to the breaking up of the sun's light and appropriation or rejection of certain portions of its rays, but solely to the mingling of the whiteness of light with the darkness of space. This opinion is supported by very good arguments and one wonders that it was not thought of before.

The *Christian Work* copies from the *Friend of India* the conglomeration of errors in which the latter spoke of a case of conversion at Hydrabad, Sind, and in which it pronounced a very severe judgment upon a missionary (by name) who was at the time in Bombay on sick leave and quite unconnected with the matters referred to, even if these had been otherwise correctly stated, which they were not. It is very much to the discredit of the *Friend of India* that when we pointed out these errors, it took no notice. By this silence it made itself responsible for the misstatements and calumnies, and for the world-wide currency given them by the English journals which copy its paragraph. If any one had said that the conduct of the Editor of the *Friend of India*, 'was weak in the highest degree' in a certain transaction and then should discover that the editor was 500 miles distant from the scene of the transaction at the time, and further that the conduct of those really concerned was quite different from what was supposed, should discover this and make no correction of his errors,—what would the editor of the *Friend of India* say to it ? The *Friend of India* should leave it to the Pope and Shunkar Acharya to advance the claim of infallibility, and should have the rectitude to acknowledge itself incorrect. The gentleman mentioned by name, by the *Friend of India*, is an able, energetic and devoted missionary.

The *Bangalore Spectator* says :

"A correspondent of the *Madras Mail* has taken exception to non-conformists having joined themselves with members of the Church of England in receiving the Holy Communion as a gross piece of profanity. The inconsistency of the Bishop and Clergy in being at variance with the principles of the ecclesiastical system which they have vowed to defend is transparent enough, but the tendency of the church to become everything to everybody, and to become lower even than Low Church, is no longer matter for surprise. The Bishop in his latitudinarian conduct has, as the writer says, 'outraged the feelings of every earnest High Churchman in his diocese ;' but it has a tendency to give offence to those who do not come under the category of High Churchmen."

The Bishop of Madras supposed that he was celebrating the Lord's Supper, and that he had no right to reject those whom the Lord received ; that the profanity would have been in making the service exclusive ; that if was a service of communion showing forth the oneness of believers with Christ, only as it showed forth their union with each other. The Madras critic and his Bangalore echo think on the contrary that a certain section of believers have obtained the monopoly of this sacrament, and that only those who can pronounce their Shibboleth may have access to it. There are some in Bombay who wish to have it known as the Mass ; we think they should be indulged ; it is certainly something different from the Lord's Supper, that they are busied about.

We have been favored in Bombay with a visit from the Rev. Jas. Long, missionary of the C. M. S. at Calcutta. Mr. Long came out to India in 1840. He has come coastwise to Bombay for the benefit of his health. Eight or nine years ago his name was carried to the four quarters of the globe, by the persecution which he encountered at the hands of the Indigo-planters, culminating in a sentence of one month's imprisonment, and all in consequence of a drama which he had translated from the Bengali. In this drama was pourtrayed the unjust and outrageous treatment which the ryot was liable to experience from the planter or Zemindar. The picture may have been exceptional and overdrawn ; it was current among the Natives ; Mr. Long thought it might as well be in English, that the planters might see what the people were saying and believing about them. Mr. Long has fought steadily and bravely the battle of the Bengali ryot ; and he does not appear to have lost any of his ardor in the contest. He deeply feels that the Zemindary system is one that stands greatly in the way of Christianizing and elevating

the ryots, who are little if anything better than serfs. The Zemindars are opposed to the establishment of schools among them, very much as the slave-owners of America were opposed to the instruction of the blacks. Bengal is still reaping the fruit of the sad error of Lord Cornwallis, who by a stroke of his pen invested the Zemindars with proprietary rights, and converted a class of middle-men or farmers of the revenue, into a landed aristocracy. It is gratifying, however, to learn that notwithstanding many obstacles, numbers of the ryots have been converted.

We have been favored with a copy of Bunshah's Calendar and Directory for the year of Yezdegird, 1239. This is the Parsee Calendar for 1869-70. It is a sign of the times when the Parsee community begin to find that their Calendars are more useful in English than in Guzerati. A great deal of the information usually found in our English Directories is given here, though instead of English and Eurasian inhabitants, we have lists of the Parsee residents of Bombay and the Mofussil. These lists embrace about 3,000 names. The Parsees are a little more than one in twenty of the inhabitants of Bombay, as appears by the mortuary returns. This Calendar, printed at the Duftar Ashkara Press, is a very handsomely printed volume of 170 pages 8vo.

A new religious Weekly has made its appearance in Bombay. It is entitled the "*Indian Church Review*, for the promotion and in defence of Church principles." It is in size and form like the *Bombay Guardian* :

"The significant articles in our Creed are—that there is none other Name given amongst men whereby they can be saved but the Name of Christ Jesus—that the founder of our religion designed it to be a *personal* one, emphatically endowing it with all the elements for intimate association with Himself—and that He instituted and ordained for our benefit and spiritual growth, the Sacrament of the Blessed Eucharist wherein, in all the glorious majesty of Its simplicity we realise His Real Objective Presence, which we humbly recognise as a pledge of His love, as a seal of our redemption, and as an assurance of a happy entrance to eternity. This doctrine will form the centre round which we shall revolve : to maintain it, in its primitive simplicity and integrity, and to induce men to '*see and ask for the old paths, where is the good way*,' and to entice them to '*walk therein*' in order, that they may '*find rest to their souls*' will be our mission. We are Ritualists ; we believe Ritualism to be a grand educational agent if nothing else, and that it is under the blessing of God, the greatest check existing to the Rationalism that has so much infected the present age."

On another subject the *I. C. R.* says :

"We regret to observe that the Scottish Education Society has lately started a school in premises almost next door to the Diocesan School established in Byculla some time ago. There appears to be something unwise, if not ungenerous, in this move. Byculla certainly does not furnish field enough for two such institutions as we refer to, and we think the Scottish Education Society would have shown a better spirit had they selected some other portion of the island for the extension of their labours than the district already so fully occupied. The Diocesan School is undenominational, and from its constitution quite adapted and equal to meet all the wants the other designs to provide for. The action taken by the Scottish Education Society cannot but injuriously affect both schools, and react hurtfully on educational progress at large."

In common with a good many others we have been rather surprised at this procedure on the part of the Scottish Education Society. We have a high respect for the gentlemen who constitute the Committee of that Society, and are at a loss to account for a course of action that looks so much like rivalry.

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THE IRISH CHURCH.

When the intelligence of the passing of the Irish Church Bill was received here in July we mentioned that we had always been of opinion that a Protestant Establishment in Roman Catholic Ireland was a great stumbling block, and acknowledged that we rejoiced in the termination of the anomaly. We have received a letter from "An English Churchman" who imagines there is a direct antagonism between this expression and the tenor of a previous article in which we pointed out that the ministry were actuated by considerations of no exalted character in their efforts to disestablish the Irish Church. Was there ever anything more monstrously inconsistent ? asks our correspondent. Well, yes ; a good many things. We never disguised our conviction that the Church of Christ is at a disadvantage when in alliance with the State, and sacrifices her spiritual powers very much in the proportion in which she clothes herself with State authority ; and that this was very emphatically the case with the Protestant Church in Roman Catholic Ireland. Our correspondent, with almost Irish warmth, exclaims, "Here is a gentleman who in season and perhaps out of season is preaching Christ crucified, he encourages all men to do the same, he declares that all men according to the gifts which God has given them, whether administrators, soldiers, sailors, tinkers, tailors, all, according to their capacity, are to set forth the true and living word : and yet, mark this ! he rejoices, he positively rejoices that this anomaly—what anomaly ? why, the setting forth by administrators of Jesus Christ, is to terminate. Sir, I have waited upon, listened to, respected the words which fell from the lips of men like the *Guardian* as if they were inspired ; I shall be able to do so no more. I perceive that they are not merely men of passions like ourselves, but positively men of scarcely so much reasoning as ordinary men."

We congratulate our correspondent upon his disenchantment. We confess our surprise, however, that the privilege of effecting his disillusion should have been reserved for the sentence quoted by him and referred to at the beginning of this notice. For ourselves, we yet fail to see the inconsistency which looms up so formidably in his eyes. He quotes the sentence in which we express satisfaction at the disestablishment of the Irish Church ; but that sentence is immediately followed by this remark :

"At the same time we are perfectly aware that the present Bill has been dictated by motives and calculations with many of which we cannot sympathize. The aim has not been to put Protestantism on a better footing, so much as to allay the spirit of Fenianism, conciliate the priests and inspire the Romanists of Ireland with confidence on the part of Government as friendly. Against some of the details of the Bill we have found cause to protest." Several other abatements are mentioned ; and we close by saying : "Notwithstanding all these drawbacks, we cannot but hope that good may come of it."

Now what have we in the above ? Satisfaction in the fact that the Irish Protestant Church is to be freed from an alliance that we have always regarded as detrimental to her best welfare and influence ; and dissatisfaction with the motives and aims and in some respects the methods of those who have brought about the dissolution of the alliance. Where is the anomaly ? Suppose a good man made captive by Algerine pirates, and liberated by a large sum of money paid to the captors ; might not one rejoice in the liberation while he regretted the advantage accruing to the pirates ?

"He rejoices, he positively rejoices (this *Bombay Guardian* does) that the setting forth of Jesus Christ by administrators is to terminate."

We are not aware that the Irish Church Bill takes away a single preacher of the Gospel from Ireland, or shuts the mouth of a single Christian, be he administrator or tinker, or diminishes in any way the opportunity of the Irish Episcopal Church to fulfil the last command of the Saviour. We believe, on the contrary, that some serious disadvantages under which the preachers of the Gospel in Ireland labored have been removed.

Upon the servant of Christ there is not only the obligation to preach the Gospel but to do what in him lies that its reception may not be hindered. 'We suffer all things' says Paul 'lest we should hinder the Gospel.' It is the duty of the preacher to commend himself to every man's conscience in the sight of God. Let us suppose that the authorities in India should compel men, under severe penalties, to assemble to hear the Gospel preached ; how far would that preaching be likely to *commend itself to them ? The Roman* Catholics of Ireland, the great body of the population, are taught from childhood to look upon Protestants as heretics ; they are compelled by the State to contribute to the support of the Protestant church ; in this simple fact exists a formidable hindrance to the successful preaching of the Gospel. Christ came disarming prejudice by the temporal benefits which he bestowed upon men ; the temporal blessings prepared a way for the spiritual blessings. But an established Protestant church among a Roman Catholic population begins by taking from them their property ; it then overshadows them politically, doling out to them one by one such morsels of liberty as it finds itself compelled to ; it overshadows them socially ; in all these things it tends to intensify the prejudice which they have inherited from their fathers and learned from their priests. The great aim of a Church that really wishes to evangelize, is to remove by all possible means, with all allowable sacrifices, the prejudices of those whom it addresses ; any thing which serves to intensify those prejudices, however it may compass the ministers about with comfort and ease and dignity, is purely of the nature of a hindrance. On these grounds we rejoice in the disestablishment of the Irish Church.

THE WRECK OF THE "CARNATIC."

The Captain of the wrecked Steamer *Carnatic* has given an account of the disaster which is remarkable for the absence of all reference to the circumtances which induced it. "At 1 A. M. breakers were suddenly observed on the starboard bow." The breakers were in their own place ; where they

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had always been; but how came the ship *there*? The Ashraffi light, 18 miles behind them, was still visible, and by the bearing of it any one acquainted with the chart of the Gulf of Suez, might have known that breakers would presently be seen under the bow. It is said that the Captain was on the bridge at the time of the wreck; how long he had been there we are not told. No one can believe for a moment that the catastrophe was designed; the party in charge of the vessel must have been ignorant of the ships's position, without being conscious of his ignorance; for she was going along at the rate of eleven or more miles an hour. Was this ignorance culpable or not? It was culpable if there were no means of knowing her position; if there were no such means, the speed was most unjustifiable; but nobody has even suggested that the means of knowing her position were wanting.

The reef on which the ship ran was just the top of a steep wall of coral; the fore-part rested on the reef, the after-part was in deep water. Strenuous efforts were made to get her off by shifting the cargo to the after-part, throwing the chief weight into the water scale that the land scale (so to speak) might be thrown up and dragged off; other devices were adopted to the same end; but the only result of these was that the ship's bottom became torn to pieces on the edge of the reef, and the water rushed in at its own sweet will. At day-break of Monday, four hours after the disaster, all the passengers believed that there was no hope of getting the vessel off; yet for thirty hours after that they were kept on board by the Captain, and only at 11 A. M. of Tuesday, *four minutes* before the ship broke in two and was engulfed by the sea, was the order given to take to the boats! Thirty-four hours of opportunity to save the mails, luggage, specie and lives wasted; even then the Captain, finding that the anchors at the bow were holding, was unwilling to give the order to take to the boats; then it suddenly seemed to dawn upon his mind that there was another possibility beside that of the ship's sliding off of the reef, and he gave the order for which all had been feverishly waiting; too late; the ship was lifted up and broken in two, and the greater part of the 230 souls on board were sucked into the water with the ship and cargo. The marvel is that only 30 lives were lost. Those thirty-four hours were precious gifts of a kind Providence not willing that any should perish; and they were gifts thrown away by the recklessness of man.

A Court of Enquiry is to be held in London by the Board of Trade. Depositions of some of the passengers have been taken in Bombay, and will be forwarded to London.

It is remarkable that Mr. Warren, coming out for the P. W. D., should have dreamed at Alexandria that he would be wrecked on a coral reef in the Red Sea. He was much impressed by the dream, spoke of it to others, and it was the subject of conversation among the passengers of the *Carnatic*, after leaving Suez. Major Pearse, on touching the deck, foretold the wreck, says a cotemporary; and he and Captain Cole, previous to the disaster, felt nervous at the course the ship was taking, so near the shore.

How readily, in the ordinary commerce of life, do we put our trust in man. How natural does it seem to be, on going on board of a well-appointed steamer like those of the P. & O. Company, to imagine that everything will be done that sagacity and forethought can suggest, to guard against dangers. Perhaps we have no knowledge of the Captain, of his antecedents, his character, idiosyncrasy or habits; yet all commit themselves with scarce a shade of anxiety to his guardianship. And yet how easy is it for any mind to be turned from its own steadfastness and self-control, by casual or unlooked for influences, by a moody train of thought, by provocation, by undue indulgence, by pre-occupation. What then? Should we cultivate anxiety or cherish fear? Not so; but the Christian will realize that it is not good for him to stay his mind upon a fallible being like himself, or upon mere contingencies and possibilities; it is his privilege to look above to One that is higher than all, and has the control of all events in his hand, and to commit himself to his Fatherly care and guidance. May this catastrophe help to guard against the habit of putting an overweening confidence in man and man's arrangements.

THE TEXT OF THE NEW TESTAMENT.

TAUCHNITZ of Leipzig has published a thousand volumes of English works, and the thousandth volume is the authorized version of the New Testament. It has an introduction by Tischendorf and it gives various readings of the three oldest Greek Codices, the Alexandrian, Vatican and Sinaitic. The following is an extract from the Introduction:

"These three manuscripts undoubtedly stand at the head of all the ancient copies of the New Testament, and it is by their standard that both the early editions of the Greek text and the modern versions are to be compared and corrected. Indeed it is not too much to hope that by their means a Greek text of the New Testament may sooner or later be settled, which shall serve as the basis for all Christian communities."

Tischendorf believes that the Sinaitic and Vatican MSS. date from the middle of the fourth century, and the Alexandrian from the middle of the fifth. In these MSS. are various corrections made after the transcription was effected. To these corrections he attaches little importance. But if we suppose that they were made by one who was charged to verify the transcription by comparing it with the original copy, their value would be greater than that of the exscinded passages.

The text of the volume now published is the authorized English version; in the notes are given the variations from that text in the three MSS.; S. V. and A. denote the Sinaitic, Vatican, and Alexandrine readings.

Tischendorf adds:

"Many obvious blunders which are found in the MSS. are passed over in silence. Others, evidently wrong, are so denoted by the words 'an error' or 'a mere error.'

The Sinaitic MS. is the only one that contains the entire New Testament; but it contains in addition, the Epistle of Barnabas and a portion of the 'Shepherd' of Hermas.

The present year has also seen the publication of the authorized English version of the New Testament, revised by Alford. In his preface Dr. Alford says:

"Whether or not a reading is to be adopted, is simply a matter of testimony. If the most ancient authorities concur in it, then we are bound in simple obedience to receive it.

"A translator of Holy Scripture must be absolutely colourless; ready to sacrifice the choicest text, and the plainest proof of doctrine, if the words are not those of what he is constrained in his conscience to receive as God's testimony."

We make a few remarks on these 'ancient' manuscripts.

1. They generally confirm the received text from which our version was made.

2. Where they differ from it, it is mostly in unimportant particles that make no difference in the sense.

3. The passages in which they all differ from the received text, are comparatively few and almost never of importance.

4. They differ from each other as much as either of them does from the received text.

5. They contain, it is admitted, obvious blunders; a fact that should have much weight when it is proposed to correct our text by their aid.

6. From 3 to 400 years had elapsed from the time when the apostles preached the Gospel in Asia, Europe, and Africa, before these MSS. were written. So much at least; perhaps a greater interval.

7. In the fourth and fifth centuries there were thousands of copies of the N. T. in different parts of Europe, Asia, and Africa. How these three compared with the generality of these thousands of MSS., whether they were better or worse, or fairly represented them, no man can say. It is not as though some competent party had selected them for transmission to posterity. But, to all intents and purposes they were taken at random.

8. These thousands of MSS. were genealogically (so to speak) descended from MSS. made in the first century; and they were respectively followed, in their various localities, by successive generations of copies, taken as the old ones wore out, or as individuals desired to possess them. These lines of descent may be regarded as many streams coming down from the first century.

9. Now the question is, whether we are more likely to become acquainted with the original text by relying mainly on three MSS. of the 4th and 5th century, disagreeing often among themselves, MSS. unselected, taken at random, or by consulting the great body of MSS. scattered over the Christian world, MSS. of a much later date.

10. Our own opinion is altogether in favor of this last as the safest method, and we entirely dissent from the criticism that would alter the received text to bring it into harmony with the three codices mentioned. The argument from antiquity is here fallacious, and it seems to us that critics would have seen it to be so, if they had not unconsciously been biassed by the love of discovery. A considerable body of independent manuscripts, gathered from all parts of the Christian world at a later period, are a much safer guide to the real New Testament than the three semi-ancient codices. We cannot therefore go along with Tischendorf when he says concerning these three MSS.: "It is by their standard that both the early editions of the Greek text, and the modern versions are to be compared *and corrected*." We would energetically protest against corrections made without other warrant than this. And we must dissent from Alford when he says: "If the most ancient authorities concur in a reading, then we are bound in simple obedience *to receive it*."

We have not the slightest wish to deny that these three codices have a value, and deserve to be very carefully examined and fully exhibited. The question simply is as to the *comparative* value of their testimony.

THE AMENS OF CHRIST.—XLVIII.

"VERILY *I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" Matt. xxv. 40.

If any man love not the Lord Jesus Christ, says an inspired Apostle, let him be anathema maranatha: God has sent into the world love sufficient for the salvation of the race, incarnate in Christ; they who find nothing attractive in that love, thus embodied, turn from Christ; nothing in him awakens responsive love or confidence in them; they look upon him, they hear his Gospel and they turn away. They turn from divine love which is eternal life, and they die in their sins. The anathema of God is against all sin; but a banquet of life has been spread and men are invited to it; rejecting the invitation they choose the anathema.

But let men choose their own way of expressing love, and who is there that will not profess love to Christ, when he understands that salvation depends upon it? The controversy between men and God is about whether they shall do the things pleasing to God, or those pleasing to themselves. If God will only be satisfied with a guarded profession of faith in his Son, with obedience in matters irrelevant, with an occasional melting of heart under the influence of sweet music or powerful eloquence, and let this pass for love to Christ, all will be well. But love itself cries out in indignation, 'I know nothing of such service; that only is love which prefers the will of its object; if any man study not in all things to please the Lord Jesus, I know him not, he has my anathema. He has rejected me and I reject him.'

The Christian then, the believer, is one who aims in all things to please Christ. He loves the Lord Jesus Christ in sincerity. He has a genuine devotion to this Leader and Commander. He has a zeal for his glory. His desire is that Christ may have in all things pre-eminence; that his kingdom may come, his power be acknowledged, his blessings welcomed, his love appropriated, his promises embraced. His heart goes where the heart of Christ goes; his powers are consecrated to the carrying out of Christ's pleasure; he is in the world to do what Christ did when he was in the world; to give a modern expression to Christ's affectionate thoughts. What wilt thou have me to do? is his question; Christ's answer is, If any man serve me let him follow me; I have given you an example what ye should do. Ye are my witnesses; I am the Vine, ye are the branches; I have chosen you and ordained you that you should go and bring forth fruit.

The believer is Christ's representative in a two-fold sense; actively and passively; as doing what Christ would have done, and as experiencing that which Christ would experience; as an exhibitor of kindness, and as a recipient of kindness. Both these ideas are presented in the text. Inasmuch as ye have done it to one of these little ones, ye have done it to me. The doers here represent Christ actively; the little ones, passively. And we are not to understand here two classes of persons, but simply the believer in two different position, or sets of circumstances. He has love to Christ who has love to Christ's people; not merely to certain disciples that are in honor among men, that have influence, that have wealth, wisdom, or agreeable qualities; but to men, no matter how humble in attainments, how lowly in position, how weak in faith, so long as they have real faith. He has love to Christ who is drawn to every one whom Christ loves, and willingly denies himself that he may relieve the needs of such. Are they sick, poor, oppressed, in prison, friendless? Do they need sympathy, recognition, instruction, prayer? Whatever their need let me meet it so far as God gives me the means; and let me know that in meeting it I am giving Christ himself the most direct proof of my regard for him. I propose to love Him above all; shall I let him hunger and not feed him, languish in prison and not visit him? What a mighty stimulus have I here! what an encouragement to make light of all difficulties that stand between me and suffering believers! Can I do better than studiously endeavour, day by day, to apprehend and bring my mind under the power of this great truth that Christ identifies himself with every one that believes on him? To realize it in its two-fold bearing; first, as regards myself, that Christ is identified with me, making all my wants his care, mindful of all my losses and of the world's maltreatment of me, so that I need not occupy myself therewith; and with my brother, so that whatever I do to him is photographed in the very heart of Christ to be shown the universe on the day of judgment.

Lovest thou me? said Christ to Peter; feed my lambs, the immature believers scattered throughout the towns and villages of Galilee and Judea, whose faith has just now received a great shock through what they have heard of my death on the cross between malefactors. I have opened thy mind to read aright the things concerning me in the Scriptures, and to know why that death was necessary; thou hast seen me risen from the grave; wilt thou keep this precious knowledge to thyself? In how many a habitation is there sorrow and perplexity because there is not thy knowledge; and thou goest a-fishing. Is this thy vocation? Because I am gone, is the opportunity of showing love to me gone? Nay, such an opportunity is given as thou never hadst before.

How many, with Peter's knowledge, go a-fishing in our days; leave the feeble ones of Christ's flock unaided, unfed, while they with their minds full of truth turn to the world and suffer themselves to be engrossed with the pursuit of very much the same things as the world is pursuing. Oh let such ponder a little on the one energizing truth that Christ is waiting for their visits, for their succour, for their love, in the bye-ways and lanes, in prisons and hospitals.

WHAT IS TRUTH?

The Mosaic Dispensation.

Thou goest with us; so shall we be separated, I and thy people, from all the people that are upon the face of the earth. Ex. XXXIII. 16. Thy people; God had chosen the Jewish people and ordained their separation from all others. They were chosen before their existence, and not because of any superiority in them to others. When God stretched forth his hand to separate them unto himself, they had no national existence, but were an abject down-trodden people, helpless as a worm under the heel of Pharaoh. Why then chosen and separated? That the glory of God might be manifested in their elevation, and instruction in righteousness, that the element of nationality might be made conducive to the conservation of religious truth in the world, that there might be an exhibition of the true character of God in his dealings with them, a revelation given fitted to be useful eventually to the world, and that the chain of promises and types extending from Abraham to Christ might be more traceable and unequivocal. We find that it pleases God to accomplish his great ends by means of graduated and protracted processes. It is so in nature and it is so in the kingdom of grace. A thousand years are with him as one day. In all his dealings with man he has reference to the nature which he has given him, and in seeking to overcome the corruption of that nature does not put forth his simple power, summarily and directly, extinguishing the will of man, but gives the will of man opportunity to manifest all its opposition to the truth. God does not affect the *veni, vidi, vici* style of conquest. The conquest he aims at is the winning of man's will and affections to Himself, and of course the mere demonstration of power would never accomplish this. Man is to be sickened of sin and shown the beauty of righteousness; his heart must be approached very warily, very gently and gradually. In the Mosaic dispensation we see the principle of accommodation carried very far. So much of truth as the Israelites could bear was given them; and it was accompanied by a great deal that appealed to their natural feelings. The feeling of nationality (as we have said) was constantly addressed; form and ceremony, pomp, and splendor, external rites that very little taxed the mind, special sanctity of persons, places, times, commemorative festivals, by all these means their interest in the religion was kept up. As far as possible their ancient usages were tolerated; because of the hardness of their heart some important lessons were kept back. To understand the dispensation we must understand the people as Moses found them in Egypt; take knowledge of the material which the truth of God had to work upon. A very little more docility on their part and they would have been led the very first year into Canaan instead of spending forty years in the desert. Looked at from the heights to which the New Testament has conducted us, a great deal in the law given at Sinai may appear of very little account; but there is the same sort of connection between those early laws and our privileges that there is between the columns of syllables learned by a child and the classical erudition of the mature man. There was not merely ignorance to be enlightened, there was indocility to be managed; not merely religion to be taught, but misbelief to be eradicated. And motives had to be found such as would influence the minds of the people. The Gospel has its stupendous motives drawn from the life to come; but of the life beyond the followers of Moses knew little; they required motives springing from what they saw and felt, and could easily conceive of. In order that we may find a worthy and sufficient reason for the numerous details found in Leviticus and Numbers, it is not necessary that we should tax our imaginations to find some hidden meaning pointing to the better and higher things of this dispensation; that we should seek to find in the minutiæ of the tabernacle furniture secret instructions regarding the way in which we should deport ourselves as Christians. We are to consider them rather from the point of view of those to whom they were first given; see them as the Israelites of the desert saw them, and consider the effect they would produce on men of that particular culture. Let not the strong man despise the milk of the babe; he owes too much to it. The Israelites were, if possible, to get hold of the idea of the personality of God, without verging on idolatry; they were to be taught also his spirituality; his presence with them; his holiness; his sovereignty; his condescension; his trust-worthiness. Religion was to be indissolubly interwoven in the social fabric and into the national polity and even into the daily routine of life; and at the same time it was not to demand more than it gave; it was not to alarm the untutored conscience by constant appeals to the moral sense; the duties enjoined were chiefly external and such as a little usage would make pleasant to them. It was a religion that gave them occupation and that of a kind not distasteful. It needed to have an intense vitality; this was absolutely indispensable; that it had this became sufficiently evident when the time came for them to pass to something higher; is evident by consideration of what the Jews are at this day.

The law, having a shadow of good things to come and not the very image of those things. Hebrews x. 1. We learn from those records of former creations which geology discloses, and from the

study of the organisms of our present condition of things, that it pleases God in fashioning that which is appropriate to a particular time to enshrine somewhere within it a prophecy of that which is to be, an anticipation of the higher work that is to succeed, a faint tracery of something more glorious in the future. And in the history of Redemption, God has not departed from this method of procedure. They who hearken to his instructions regarding present duty are favored with glimpses of future privilege. With the law that was given from Sinai were given intimations of a more comprehensive and more exalted condition of things than was possible under that dispensation. A prophet like unto me shall be raised up unto you, said Moses: Moses differed from all the prophets of old in that he was a law-giver, the founder of a dispensation; one like unto him would naturally be a new law-giver, the founder of a new dispensation; but why the new if the old were not inadequate? The coming one was the promised seed in whom all the nations of the earth should be blessed. As we have said, the Mosaic institutions needed to have a special value and charm of their own, that the Jew might not be disposed to make light of them. It would have been a mistake to make them the very image of the Christian system; to direct the minds of men wholly to the future; enough that one who rightly considered them should find therein the foreshadowing of something greater to come. Contrasting the two dispensations in 2 Cor. III. 11, Paul says, If that which was done away, or rather, to follow the Greek, if that which was terminable (annullable, temporal) was glorious, much more that which remaineth (which is permanent) is glorious.

Epitome of News.

SATURDAY,—October 2, 1869.

—*Overland Mail*: "A dreadful calamity occurred on Monday, September 6, at Plymouth, in Pennsylvania, in the coal region of Avondale. The colliery had not been in use for some time, on account of labourers being on strike, but they resumed work on Monday, when a shaft more than 300 feet deep caught fire at the bottom, from the ventilating furnace timbers being dry. In a few moments the entire shaft and buildings above were in flames. The fire continued for some hours, and rubbish fell down and choked the shaft. Two hundred and two men and boys who were in the mine have been suffocated.

A Treves paper says: "To-day is set apart by the Church in honour of St. Helen, who is said to have brought the great reliques to Treves, and it is the twenty-fifth anniversary of the commencement of the last exhibition of the Holy Coat, so St. Helen's bells invited the pious to early mass. The quiet and business-like appearance of the streets contrasted strangely with the eager crowds who twenty-five years ago hurried to the cathedral at the same hour to witness the commencement of the exhibition of the holy garment."

"After giving a lengthened notice of the article in *Macmillan*, and severely censuring Mrs. Stowe, the *Saturday Review* at considerable length maintains that the balance of probability is on the whole much in favour of the truth of the story.—It says: 'We have gone through Moore's Memoirs relating to this period, 1813-1815, and it is unquestionable and undeniable, that it affords great corroboration to Mrs. Stowe's—or Lady Byron's—narrative. Byron's life up to that time had been bad enough; but now there appears something secret, mysterious, and hidden, a frequent reference to some especial guilt and agony, which shows that something had happened very different from all that had happened before; some guilt different in kind from the unclean and coarse and drunken life of the previous years. It is not so much on what Byron says, as on what he hints, that we found this judgment. There is, we all know, in cases of great sin a strange, unnatural, or perhaps natural, dallying and playing round the fatal secret. It is concealed, perhaps, but it is always on the very point of being revealed, as though, which is perhaps true, there were some horrid fascination in crime which all but compels the criminal to avow it. Read by the lurid light of Mrs. Stowe's narrative, what Byron said in his letters to Moore at this time, what he inserted in his Diary, and the poems which he wrote, become of the highest interest and significance."

—*Pall Mall Gazette*: "It will be observed that in their carefully composed letter Lady Byron's solicitors make no charge of material inaccuracy against Mrs. Stowe, but dwell on the incompleteness of her statement. It is to be inferred that substantially Mrs. Stowe's statement is correct, and that more remains to be told: worse cannot be behind. It is believed that the additional information in their possession is chiefly of acts of violence by Lord Byron."

—*Bombay Gazette*, London: "A company has been projected in the United States with a capital of 20 millions of dollars, under the title of the 'Mediterranean and Oriental Steam Navigation Company,' to establish, first, a monthly, and later on a weekly communication between America, the Mediterranean, and the Canal, and to correspond with existing lines of steamers to the East. Should the attempt succeed, the line will be prolonged so as to correspond with the Pacific steamers that connect Hongkong, Yokohama, and San Francisco. General Hiram Wallbridge is the president of the new company, one of the principal aims of which is further stated to be the conveyance of emigrants from the Mediterranean countries to the Southern States."

It is from China, we believe that the emigration is expected.

"On the 7th September William Denny and Brothers launched from their yard at Greenock a fine passenger steamer named the Aurora, the property of the Austrian Lloyds Steam Navigation Company. She is 1,800 tons, builder's measurement, with patent surface condensing machinery of 280 H. P. nominal, and with first-class accommodation for 100 passengers and 40 second-class. She is intended to run between Bombay and Trieste."

Times of India: "We learn that Major Glasse, who is charged with having committed an outrage on a young female at Ferozepore, whereby she lost her life, is confined in the Lahore jail, in view to his being tried before the Chief Court there."

It is very remarkable that there should be at the same moment two officers charged with the same horrible offence.

—H. H. the Ranee Saheb of Gondul has given Rs. 300 to the Catholic Female Orphanage at Poona.

—1427 persons lost their lives by snake-bite in Oude in 1868.

—*Englishman*: "On the 18th August, during a severe thunder-storm at about 5 o'clock p. m., a very singular occurrence took place at the Gun Foundry, at Cossipore, when 19 men were struck to the ground apparently by the violent concussion of the atmosphere, occasioned by the close discharge of electric fluid. The European overseer was happily unhurt, although the other men were close around him. About nine recovered almost immediately; the others were injured more or less in the arms or legs, which were mostly paralysed. Only one man appeared to have received the shock in his chest and he is recovering. There can be no doubt that the same cause to which the accident may be mainly attributed was also that of the saving of life, *viz.* the large quantities of metal lying all about both inside and outside the foundry, and principally the metal roof, which dissipated the electric charge rapidly in every direction, but it is wonderful that the shock should have been received at all by this building in preference to the gun furnace chimney so close to it, and which cannot be less than 80 feet high and has a conductor.

MONDAY,—October 4.

—*Friend of India*: "When, in a few months, the railway is open through from Calcutta to Bombay and Lahore, would it not be well to attach American cooking cars to each train? A traveller from San Francisco to Omaha, five days' journey describes the car. The cooking is done in a little kitchen, in the middle, and underneath are dust proof refrigerators. The tables seat about 50 persons. The charges are under rather than over those of first-class restaurants which are not on wheels."

"The foundation stone of the first Christian Church in Independent Burma, was laid on the site granted to the Church of England Mission of the Rev. J. E. Marks, Mandalay, by Major Sladen, the Political Agent, on the 1st instant. Mr. Manook, the King's Kullawoon, or minister for foreingers, made this declaration in the course of the ceremoney: 'Major E. B. Sladen,—Sir, I beg to assure you, that the spot on which we are assembled is part of the land which has been publicly given by His Majesty the King of Burma, for the purpose of religion and education in connexion with the Church of England. And also that His Majesty has promised to defray all the expenses of the erection of this Church, as he has already paid for the building of the English Christian schools and Clergy House.' Major Sladen replied. 'Mr. Kullawoon, I receive your assurances with much pleasure,' and then made an appropriate address. Three of the King's sons, two ministers deputed by himself, all the Armenian and Roman Catholic residents, and all the British officials were present. Times have certainly changed since the days of Judson. May they continue!"

"The Additional Clergy Society is the most striking instance in India of the successful attempt by Churchmen to do for themselves what the State professes to do only for its soldiers and officials. The Report for the past year shows that the Society supplied clergymen to 21 stations in Bengal and Northern India at a cost of £217 each, in addition, we presume, to parsonages and grants from Government. We regret to see that the Society has been out-running its funds and will be forced to contract its operations. Churchmen should not permit this, and a proper organization for collecting funds would prevent it."

—*A. C. B. in the Friend of India*: "In the list of the 21 persons who publicly joined the Brahmo Somaj on the occasion of the opening of *Brahmo Mundir*, is a noble-minded Brahmin youth, a distinguished student of the B. A. class in the Sanskrit College, who, with his friends, has had the moral courage to renounce his sacred thread. I hear from a friend in Calcutta that for this act he has been called 'a disgrace to the institution in which he reads' by the Principal, is being persecuted by his teachers and is likely to be petitioned against to be excluded from the College.

"In the present state of native society, a Brahmin is allowed to do anything he likes provided he does not renounce his thread. He may relinquish the habits, the practices, the ceremonies, and rites of his fathers—eat and drink with Mahomedans or Christians—disbelieve in Hindooism and believe in any religion he pleases. He will be still reckoned as a Brahmin; but the moment he throws away his thread he is a castaway. The attempt to defend the wearing of the thread by an educated man, is an attempt to evade the performance of the only act of moral courage which entails persecution on him."

—The *Dayanodaya*, under the head of "Caution against Impostors," has a notice of a man professing to be a Native Christian from Delhi, and calling himself sometimes Mashiha Prasad and sometimes Dhurma Prasad, He obtained money from many Native Christians here on false pretences. There are a number of individuals who travel from one Mission station to another, palming themselves off either as Christians or enquirers, and living upon the hospitality or simplicity of Christian people. It is said that the party above mentioned is accompanied by a woman who was baptized at Aurungabad,

—We learn of the death at Jubbulpore, on the 25th ult., of the Reverend Finch d'Anyers Willis, chaplain of that station. He was but 30 years of age, and had been only one season in the country. It was of typhoid fever he died. The funeral sermon was preached by the Rev. J. Stuart, Missionary. Mr. Willis's active ministration among the sick in the military hospital at Jubbulpore, during the late trying season, are said to have induced the disease to which he at last succumbed.

—Galle telegram; "The Duke of Edinburgh reached Yedo on the 31st August. A great gale occurred at Yokohama on the 6th August. Prince Aidzu has been released from confinement. The Miaotze rebels are reported as having had great successes in Szechuen."

—Kurrachee telegram, 1st: "Fao reports flying line between Semavah and Devanah established, and communication probably restored to-day or to-morrow. Reported Arabs surounded in morass and further molestation not feared."

—*Times of India*; Malwa: "I regret to say the Rajah of Dhar is seriously ill, the Dewas Rajah is his successor, a lad of sixteen; who report says is not a very bright youth, however this is the rule, rather than the exception with native princes. His little Highness, I understand, has undermined his health by the too free use of stimulating drugs, and now finds him-

self at the early age of twenty-five with a shattered constitution and on the brink of the grave."

—*New York Observer*; total eclipse of August 9th: "At Mattoon, Ill. Profs. Hough, of Dudley Observatory, and Murray, of Rutgers' College, observed the total obscuration with the aid of an instrument for measuring the protuberances, and a chronograph to note accurately the time of the various phenomena, the time being obtained by telegraphic communication with the Observatory at Albany. At the moment of totality the darkness was equal to that of a moonlight night, and the temperature had fallen from 102° to 60°. There were openings in the moon—two on the east side, and one on the south-west side. Just after the total eclipse, through the openings, the lurid glow of the sun was distinctly visible. The corona was not as generally described in books &c., a halo of light surrounding the moon, but was distinctly seen in the shape of a five-pointed prong on the lower, and two prongs on the upper circumference of the moon. These prongs presented a radiant appearance. The generally-received theory regarding the corona, that it is the atmosphere of the sun, does not seem to be sustained by observations made at this point. It is conjectured that the corona is in some way caused by the phenomena of light passing through the atmosphere.

"Although search was made, no planetary bodies were observed between Mercury and the Sun.

"Six spots were visible on the surface of the sun before the eclipse, two of which were very prominent. The cusps on the moon had a ragged and blurred appearance. Baily's beads were seen distinctly by all the obervers, extending through an arc of at least 50 degrees. The moment the eclipse became total the flame-like protuberances were seen with wonderful distinctness, one very large on the lower limb of the sun, and three nearly as large on the upper limb, while at least seven or eight of them in all were visible. The one on the right hand lower limb had somewhat the appearance of a full-rigged ship with sails set. In its part nearest the moon were two or three jet black spots."

—Same: "The address to the Congressional Committee by the Chinese of San Francisco, was delivered by Fung Tang, and was so suggestive as to its statements, and so interesting as coming from the most intelligent Chinese in the country, that it was telegraphed entire to some of our daily papers. The eloquent Chinese speaker was educated in the school in China, which in connection with a church, dispensary for the sick, and newspaper in Chinese and English, (*The Oriental*) was established by the Rev. Dr. Speer, under the care of the Presbyterian Board of Foreign Missions, and is still continued under his successor, the Rev. Mr. Loomis. The education of one such man as Mr. Fung Tang, in the influence he will exert, is worth all the cost of such a mission. And yet this is but a small part of the good accomplished by it.

—"Rev. H. W. Beecher is hard at work this summer completing his 'Life of Christ,' which will soon be published by Ford & Co."

The best way to complete one's life of Christ is 'to walk as he also walked.'

—The following is from Major Champain's account of the foundering of the *Carnatic*, 34 hours after she struck: "About eleven o'clock the order was given to hand the ladies into the boats, which had by this time been stored with provisions and with a partial supply of water, and had been lowered into the water. The ladies had just got into a boat and had been followed by five or six other passengers, when the vessel reared almost on end and parted amidships with a fearful crash, and nothing abaft the foremast was ever seen again. The forepart of the vessel, which just before the crash occurred had been raised almost out of the water, fell completely over on her port side. A considerable number of the passengers and crew managed to throw themselves into the water on the starboard side of the vessel (on which side the boats had been lowered) and were eventually either picked up by the half-swamped boats or succeeded in struggling through the surf on to the reef. But a great number of less fortunate individuals were carried with irresistible violence into the sea on the other side; a deal of luggage, a heavy gun, 300 or 400 heavy boxes, had all been piled up in the space between the funnel and the forecastle, and it was in this space that all were crowding to get to the boats, and when the forepart of the ship rose, this pile of baggage, the passengers, crew, hencoops, and everything moveable were plunged together into a whirlpool of water, which sucked us down. I was sucked down to a considerable depth. I am a good swimmer, but I thought I would never get up again. On looking up, however, I saw it becoming clearer, and felt that I was rising. As I was rising through the water I could clearly distinguish above me the arms and legs of bodies, and boxes and baggage tumbling about in a confused mass, so that it appeared almost impossible to find a clear way to the surface. When I did reach the surface I was seized hold of by two men—one catching hold of each arm—and I was again dragged under water, but these men must have been very much exhausted, as I soon succeeded in shaking them off. Once again on rising, and endeavouring to support myself on a floating box, I was pulled under water by an unhappy struggler. On extricating myself from his clutches, I rose to the surface for the third time, and at last succeeded on reaching the foretop, which by reason of the vessel having fallen on her port side, was scarcely above the water. I then climbed up to the cross-trees, where I was soon joined by twenty or thirty others. Just when the crash occured, a man, who had been appointed to untackle the boat in which the ladies were, cut the tackling with a large knife and let the boat adrift. In about half an hour those who were clinging to the mast had all been removed by three or four trips of the boats to places of comparative safety on the reef. At this time the surface of the reef was from 2 to 4 feet under water. We dragged the heavily laden boats over the reef, which is about half a mile broad, to the deep water on the other side,—a task which severely taxed the energies and endurance of the crew and passengers, owing to the difficulty we had in hauling them over parts of the coral where there was not sufficient water to float them. After rowing about 2½ or 3 miles, we reached Shadwan Island about sunset, and found landing by no means an easy matter."

TUESDAY,—October 5.

—*Times of India*; *Mahi Kanta*: "Yesterday a flight of locusts of a pinkish colour invaded the village lands opposite Sadra Castle, and remained in possession all day. The flight had the appearance of clouds of smoke. I calculated its length at seven miles, its breadth at five miles, and its depth at 300 to 100 feet. During the evening as the sun set, the locusts mostly all took to trees, hedges, and bushes; and in the morning, the appearance of the trees was that of trees at home, heavily laden with snow, the only difference being colour."

A gentlemen from Mount Aboo, the other day, informed us that he saw the locusts all the way, till he approached Ahmedabad.

—*Overland Mail*: "The year 1869 is remarkable as the centenary of several other distinguished personages besides the Emperor Napoleon I. To say nothing of the late Duke of Wellington, the younger Pitt, Schiller, Robert Burns, Robespierre, Sir Walter Scott, Humboldt, Baron Cuvier, and Mehemet Ali, were all born in 1769."

—David Wright has been arrested for cutting off his wife's nose.

—A European lady and two children have been killed at Madras by partaking of milk that had been boiled in a metallic vessel that had not been cleaned. Most of the bad butter that is served is due to this cause, hot water not having been used in cleaning the vessels.

—A multitude of fanatics, or profligates, at Wellington, Southern Africa, professing to have received the Holy Ghost, have discarded the Bible and abandoned themselves to shameless immoralities.

Overland China Mail: "Opium smuggling in the Canton river is being suppressed with a strong hand by the Chinese authorities. The Austrain embassy has commenced negotiations at Peking. It is said that the envoy is much annoyed at the needless delay of the Chinese authorities to arrange matters. An important but temperate letter from Protestant missionaries at Peking has been addressed to Sir R. Alcock. A wing of the Emperor's palace at Peking, has been destroyed by fire. It contained the printing blocks for most of the works issued from the Imperial press, and the loss is said to be incalculable. Baron von Gumpach has written a letter exposing the deception of the mythical Peking College. A curious *expose* of the rowdyism at Puget Sound has been published in the China papers. Rumour states that Mr. Hart, the Inspector General of Customs, has urged upon the board of Foreign Affairs at Peking the advisability of stopping Mr. Burlinghame's pay. We hear that one of the pilots of the Black Ball Company has just returned to Shanghai after having piloted into Woosung and out again, a Russian corvette from Europe, bound to the north to settle the Sahgalien boundary dispute, Her crew of 250 are all armed with Snider rifles; and her armament of Armstrong's excels in appearance anything ever seen in these waters before. We regret to record the death by drowing in the harbour, of Captain Bell, of the British barque *Lorton*. A Hankow correspondent writes under date of August 10, to the *North China Daily News*:—"A most serious outbreak has occurred within the last few days at Tien-mun some four hundred *li* from this. Placards having been posted denouncing missionaries and their doings, the populace at last sacked the Roman Catholic chapels and the dwellings of all the converts in the place. No lives were lost. The French Consul is now in communication with the authorities, and, it is said, demands tls. 20,000 indemnity. Troops have already left this for the scene of the disturbance. As in the Yangchow affair, the officials appear to have remained inactive until too late."

—Sir Donald McLeod has adjusted matters between the Rajah of Kuppoorthulla and his brothers. The latter are to receive Rs. 60,000 per annum each.

WEDNESDAY,—September 6.

—At the instance of Mr. Rustomjee Narelwalla, H. E, the Governor has commuted the term of imprisonment of 21 railway porters of the G. I. P. Co., from five years to one. They were convicted of refusual of duty.

—*Indu Prakash*: "The leading members of the *Daivadnya* or goldsmith community have seriously interested themselves in the widow-marriage movement and have voluntarily bound themselves to further it honestly and practically. We only miss the name of Venayakrao Jagannath Sankarset in the list, but hope that he will glady go along, with the more than sixty gentlemen whose names appear in this bond.

"The orthodox party, led by Ganesh Bapuji, have issued false circulars to the effect that excommunication had been pronounced by the Bombay Brahmin community against eleven persons connected with the last widow marriage. Four gentlemen fortwith issued a counter circular, giving a direct lie to the first circular. As a stroke of policy, with the object of cowing people in this manner, the four were declared excommunicated by Gunesh Bapuji. But truth cannot be suppressed in this age by threats and by a puny fellow like Ganesh. Last week a circular signed by eighty-three persons kicked at the excommunication of the four. Never daunted, our orthodox hypocrite declared excommunication yesterday against the eighty-three also. They were fully prepared for the farce, and its only consequence will be to bring out kickings at these excommunications in larger numbers next week. Such is the respect with which widow marriage excommunications are being practically treated."

—*Times of India*; Bhewndy: "A rather tragical occurrence took place near here this morning about 7 or 8 o'clock. A fuckeer and two of the Tanna police were travelling hither from the eastward on the Agra trunk road, and at about two miles from this they halted to drink at a nullah, when a tiger made his appearance, apparently on the same errand. The fuckeer begged the sepoys to remain quiet, as he had a charm which would defend him against any animal, and enable him to destroy the tiger single-handed, but on his going towards the beast, he sprang on him, and in spite of his charm, the poor fuckeer was instantly killed, on which the sepoys immediately loaded and fired at the brute, wounding him severely, and finishing him off with a second shot."

—Fall of rain up to Monday last, 127 inches in the Fort, 115 at Byculla.

—180 Europeans and 1,500 Natives are said to have died of cholera at Peshawar. It is prevailing at Kurrachee and Kotree.

—The town, water and dockyard Police establishments of Bombay, have been amalgamated.

—The Gaekwar is expending 19 lacs on a new palace.

—At the instance of the Chamber of Commerce, H. E. the Governor has given the Customs House the use of the old premises of the Post Office.

—It is well known that girls are married in this country to the god Khundoba, and become thereby consecrated to a life of prostitution. A trial at Ratnagherry before Mr. R. W. Hunter, Session Judge, resulted in the conviction of a number of persons who had had to do with a marriage of this sort in Malwan. The ceremony was thus described: "A khunjeer or knife is put on the ground, and the girl, who is to undergo the ceremony, puts a garland on the knife. Her mother then puts rice on the girl's forehead. The officiating bhutt then weds the girl to the knife, just as if he were uniting her to a boy in marriage, by reciting the 'magalashlok,' or marriage stanzas, a curtain being held between the girl and the knife. The girl thus becomes a Bhavin and dedicated to the service of the temple. She never marries again and subsists afterwards by prostitution."

—*Madras Observer*: "It is an observation of the celebrated Hume, when the course of his history brings him to the period of the Council of Trent, and leads him to mention its deliberations and their result, 'No one expects that such an assembly will ever be summoned again, till the period of modern enlightenment shall be past, and darkness and ignorance cover the world once more.' We wonder what the historian would have thought of the present aspect of things. He would hardly have asserted that the age of ignorance was returning; and yet he would have seen preparations actively going on for a new Œcumenical Council. The day is fixed, the time draws near, and already we see Romish Bishops quitting our own shores for Europe to be present on this momentous occasion. Should no unexpected circumstance prevent, the Council will open on the 8th of December, But Hume did not take into account a peculiar characteristic of our species, which experience shews to be just as strongly exemplified in a civilized as in a barbarous age—the love of delusion, and the determination to be deluded. Those who take advantage of this know well that the more largely they draw on human credulity, the more certain they are of success. It seems strange that this should be the case in an infidel age, but so it is. Unbelief and credulity seem to walk side by side.

"We read in the Apocalypse of the sounding of a voice from heaven, saying to the Lord's hidden ones in the Church of Rome, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' It seems probable that the meeting of the approaching Council will form an important link in the chain of God's purposes as regards the Papacy; and it may be that the call to God's people to come out and be separate, thus prefigured in prophecy, is one of the results that are to ensue.

"And if the immediate result of the Council should equal or surpass the Pope's most sanguine anticipations—if at its close he should find himself, by the unanimous vote of the representatives of the so-called 'Catholic' Church, made to assume a position higher than any of his predecessors ever occupied—this crowing act of infatuated arrogance will only render the ultimate fall of the system of which he is the head the more signal and the more terrible. 'Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us.'"

THURSDAY,—October 7.

—A correspondent of the *Times of India* says that the children of the Indo-British School are being carefully trained in Ritualism.

—The Government of India have sent a Despatch to the Secretary of State.

—The *Catharine Seymour* was wrecked in Torres' Straits, the crew, 22 in number, murdered, and Mrs. Gascoigne, wife of the Captain, carried off by the Papuans, in revenge for the carrying off of one of their women by a ship previously.

—The first train on the line from Umballa to Lodiana ran on the 30th ultimo.

FRIDAY,—October 8.

—A Paris correspondent of the *Times* speaks of the abdication of the Emperor as an event not altogether unlikely. His son will be aged 14 in May.

—The Supreme Government have ordered 400,000 maunds of grain to be sent to Rajpootana from Agra.

—The water in the Vehar Lake is more than two feet above the level of last year.

—The Royal Welsh Fusiliers, leaving for England to-day, are succeeded at Colaba by a detachment of the Queen's 2nd.

—Deaths last week, 265.

—The *Madras Mail* recommends the substitution of enameled iron-ware for copper vessels in the kitchen.

—A Kurrachee paper says it will take twelve months to repair the Mulleer viaduct.

The *Indian Church Review* calls attention to 'the disgraceful fact' that under a Christian Government out of 453 teachers employed by the Educational Department only 6 are Christian.

THE LOCUSTS.

(*From the Bombay Gazette.*)

We learn by letters from Ahmedabad that a deluge of locusts has swept for the second time this season over the northern districts of Goojerat, committing devastation over one of the most fertile regions of India, just as that magnificent harvest had ripened to perfection from which it had been hoped a sufficient surplusage would be available to despatch into the famine-stricken regions about Marwar. The appearance of these fearfully destructive creatures is said to have been something which it is difficult to depict in words. There was nothing odd in the weather, nor had there been, to give any indication of anything unusual being about to occur. It was on Sunday afternoon that they first appeared. The day was fine, and a cool breeze from the north was playing over the yellowing corn-fields. About 4 o'clock, a long line of reddish cloud, which the beholders put down to be smoke from a large weed fire creeping slowly along the horizon, made its appearance, becoming denser as the line advanced, and extending itself on either flank. What it was, remained a mystery to the uninitiated for an hour or so, and then, by the aid of glasses, it became possible to distinguish that the cloud was neither more nor less than a vast flight of rose-coloured locusts, thousands of millions in number, advancing steadily, in huge battalions, before the wind. In due time, the leading swarms arrived over head, and then our correspondent affirms the sight was wonderful in the extreme. Above, flying about fifty feet deep and extending apparently to a thickness of ten or twelve feet, they were passing over with the greatest rapidity, the sharp screech of their wings making a pervading sound as though a myriad of tiny saws were at work. In front the air was simply filled with them, so as to obstruct the view, the scene reminding one of a very heavy snow storm descending diagonally before a strong wind. And so, for two hours, they continued to pass over, when night fell. The whole night through the air was filled with a sort of purring sound, which proceeded from the trees, especially the tamarinds, whereon, at daylight, they were discovered clustering in enormous masses, as though some Brobdignagian hive of hornets had swarmed upon every branch. In size these creatures were about an inch and a quarter long, with large, double, gauzy wings; the body, as well as the latter, being of a rose tint, and the fore legs being armed with strong serrated points, by means of which they seized firmly hold of whatever they alighted upon. In head, and in shape generally, they resembled the large grasshoppers which one meets with, of all sizes and colours, upon black-soil fields. Indeed, of this class they seem to be an itinerant variety. Judging from the fact that, as the swarms passed over, they literally rained pellets of excrement nearly as large as those of a rat, and that these pellets presented the appearance of perfectly digested matter, it would appear that not only are these creatures endowed with a terrible appetite, but that their organization is of a high order. Nevertheless, that personal stupidity which always seems to attach to individual members of a vast body acting under some common impulse appeared to attend upon these creatures, for they exhibited barely any fear of capture, and seemed quite as happy when deprived of their wings as with them. The crows, and a few other birds, partially revenged mankind upon them, hawking for and devouring them in great quantites; but they were far too few to make any perceptible impression. Wherever a swarm alit, the creatures steadily set to work to devour everything green which came in their way. The cultivators, with flags and tom-toms, did their best, but it was but little after all, for, as one flight was induced to move on, thousands and millions followed in their track, and where they made up their minds to sit down and eat, there resistance was all but vain. The *bajri* and *jowari*, which had become almost ripe for the sickle, were the especial objects of their attacks; and numbers of the ryots, despairing of escape, proceeded to cut their fields as they stood, to save the fodder, at any rate, by sacrificing the grain. As the sun became warm on the following day, all places where the locusts had taken up their quarters for the night became alive with the signs of preparation; and by 9 o'clock the whole body was again in motion, either hovering from one field to another, or setting out in great masses upon their march again. Their general direction was south-easterly. In some cases, where perhaps, dyspepsia had supervened, huge flights had lit upon the roads, giving them the appearance of having been covered by a rose-coloured snow-fall. By the evening of the second day they had entirely disappeared, Now, surely this is a thing about which we ought to know a great deal more than we do. Here is a magnificent tract of country, laughing with fertility, presenting thousands of square miles of splendid corn-fields just ready for the sickle, when without a sign of warning, a cloud suddenly darkens the whole northern horizon, and in an hour or so, myriads on myriads of huge, voracious insects, coming no one knew whence, and going no one knew whither, produced no one knows why, and hardly even how, and dying always at some place a considerable distance from where anybody happens to see them, appear settling in swarms upon tree and field, and clearing it of vegetation, just as a flight of pigeons will clear up a handful of scattered peas. Nothing offensive or defensive that humanity can do avails. Myriads may perish, but there are myriads enough behind to do that which they would have done; and when they have gone, all the ruined cultivator knows is that they *have* come and gone; that yesterday he was rich and hopeful, and to-day he is poor and despairing; and that, for aught he can tell, just as many myriads more may come again the day after to-morrow. It is true, we know that the creatures spring from eggs, laid in moist sand, that one parent locust can produce a hundred young; that they first appear in the grub condition of existence, crawling *en masse* in one direction, and devouring everything in their way, just as, when older, they fly *en masse* in one direction, and devour everything. We also know that if they happily come to the sea they are destroyed. But that is all. Now we affirm that this is not enough. To our thinking, Government should make it its business to learn a great deal more; and if it cannot find anything more to learn, it should pay to have more discovered for it. It should know *where* these creatures breed, and *when*; it should know the method of seeking or destroying the egg bags, the birds and animals which are most destructive to them, and whether smoke, or rocket, or other means would have the effect of scaring away a swarm manifesting intentions to stay its march and alight. Probably a commission, in the course of a few months might if properly organized, and vested with liberal powers, find out all this, and very much more; and if it only succeeded in hitting upon some plan, either mechanical, or by the encouragement of the production of certain animals whereby the eggs of the female locust could be promptly unearthed and destroyed, they would have performed a service to North-Western India, the importance of which it would be impossible to overestimate. It is pitiable that the result of months of labour, and the basis upon which the prosperity and happiness of a whole province are built, should be exposed to the risk of being thus hopelessly destroyed in a few hours by countless myriads of accursed insects, in whose favour no good word can be spoken; who do not appear to possess a single useful quality; and whose destruction is rendered impossible by the sheer force of their numbers. It would be awkward if, some fine day, a variety were to appear, armed with stings, and endowed with the readiness to *use* them.

TELEGRAPHIC NEWS

London, Sept. 17th.—The Vice-Chancellor has to-day ordered the winding up of the Albert Life Assurance Company on a petition of Milanon (? Mr. W. H. T. Manning), and that no costs be allowed to any but the two petitioners, Messrs. Brandon and Manning, and the provisional liquidator.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

18th.—Mr. Brice has been appointed sole liquidator of the Albert Life Assurance Company, Mr. Kirby having resigned. Mr. Knox has granted a summons against Mr, Kirby and Director(? the directors) for conspiracy.

25th.—The Directors of the European Life Assurance Company have announced their determination to resist the winding-up petition.—The Liquidator of the Albert Life Assurance has announced that notwithstanding the order for winding up the Company premiums must still be paid; otherwise the policies will be forfeited.—Mr. Thomas Bazley Whitworth and Mr. William Fairbairn have accepted Baronetcies.—General Mither (sic) has been gazetted Colonel Commandant of Artillery, and General Robe, Colonel of the 95th, vice Crofton transferred to the 6th Regiment.

29th—The *Baroda* with the outward Indian Mail of the 17th Sept., left Suez for Bombay on the 26th instant, at 11 p.m. (5 hours after contract time.)

Miscellany.

—186 students have gone from the College connected with Mr. Spurgeon's church, and of these 177 are now in the ministry. 44 new churches have been formed by the agency of the College.

—In *Scientific Opinion*, July 28th, is a paper on "Fascination" by Mrs. Barber, Grahamstown, S. Africa, from which we take the following testimonies adduced by her:

No. 1.—*From* Mr. J. B. Bowker, *Alstonfields, district of Somerset.*—"It happened a few days ago, when I was in my garden accompanied by my two sons, that our attention was awakened by hearing the loud chirping of birds, which proceeded from one of the fruit-trees. Upon approaching the spot we perceived a large 'tree-snake' in the branch of a fig-tree, and around it were congregated a number of small birds of various kinds, chirping and uttering their cries of alarm in the most excited manner, and upon a branch that was somewhat above the snake was a small brown bird with white bars across its wings and tail; the bird was directly in front of the snake; the little creature was trembling violently through every nerve of its body, its wings drooping and its mouth open; but owing to the loud and incessant chirping of the other birds, I was prevented from distinguishing the peculiar cries, invariably uttered by a victim under fascination. However, the bird was gradually approaching the snake, and continued to do so until it was within six inches of its head, when it hopped down to its destroyer. The snake, meeting it at about one-third of the distance with its open mouth, quietly took its prey, and then, throwing its body forward, coiled it around that of the little bird, which was quickly concealed beneath its folds, and as speedily devoured. There was no attempt made on the part of the serpent to surprise or to spring upon its victim, it being entwined among the branches of the fig-tree, not moving in any way whatever until it opened its mouth to receive its prey.

"The above can be taken down as a deposition. It took place on the 3rd of January, 1868, before three witnesses, who saw and watched the whole proceeding."

No. 2.—*From* Mr. W. Stubbs, *of Whittlesea, district of Queenstown.*—'Many years ago, when I was once passing 'Vaai Plaats' (an extensive plain on the north-east side of Graham's Town) I had the misfortune to lose my horses, for they had strayed away, and while I was in search of them I had occasion to pass through a cultivated field of Indian corn and pumpkins. While crossing this field my attention was suddenly arrested by hearing the plaintive cry of a mouse or rat, which appeared to be in great trouble; and upon approaching the spot, I beheld in an open space near a pumpkin-plant one of the common brown rats of this country. It was walking backwards and forwards to the right and to the left, but at the same time proceeding nearer and nearer to the pumpkin-plant, and uttering all the while the cries of distress which had at first attracted my attention. Wondering what could induce the creature to behave in this singular manner, I drew nearer to the spot, when, just beyond the rat, and partly concealed by the broad leaves of the pumpkin-plant, I perceived a large puff-adder. It was lying motionless beneath the shade of the leaves, with its mouth open and its eyes fixed upon the unfortunate rat. I remained perfectly quiet, watching the result of this singular encounter; but so intent was the puff-adder upon its work that it did not observe the presence of a third party, and the rat, which continued its squeaking continued to proceed in the direction of the snake until it was almost within the jaws of its destroyer, when it was seized, and the hind part of the adder's body thrown forward and coiled around that of the rat, which was entirely concealed beneath its folds and speedily swallowed. I then set to work and amused myself by destroying the destroyer; for the puff-adder is one of the most deadly snakes of South Africa, and but few escape with life who have the misfortune to be bitten by one."

No. 3.—*From* Mr. Bowker, *of the Frontier Armed and Mounted Police, High Commissioner's Agent in Basutaland.*—"The following incident took place, as nearly as I can recollect, in the summer time of the year 1860. I was then stationed at Butterworth, in the Trans-Keian territory, in command of one of the principal divisions of the Frontier Armed and Mounted Police. While at this post it was my usual habit when not on patrol with my men, or otherwise engaged, to stroll out of an afternoon with my rifle and butterfly-net, accompanied by my favorite dog, 'Bashee' (an odd-looking cur that I had picked up among the native tribes), and also by a large tame baboon which was much attached to me, and was my constant companion on such occasion. One day, while amusing myself in this manner, my attention was awakened by hearing the squeaking of a mouse, which had evidently 'come to grief' in some way or other. The cries proceeded from a thicket not far from where I was standing, but upon examining the spot I was not successful in finding the mouse, but I discovered a brown snake among the shrubs of the thicket, which partly concealed it from my view. This fellow I at once despatched, leaving him where I had found him, among the weeds. After I had killed the snake, I then for the first time perceived the mouse whose plaintive cries had attracted my attention. It was going towards the snake. I then took it up, but it offered no resistance, and seemed powerless and overcome with fear. I examined it carefully, to see whether it had been bitten by the snake, but finding no teeth-marks upon it I put it down again; and after I had done this, the mouse actually crept back again to the spot where the snake was lying, and to my great astonishment went and sat upon the head of the dead snake! It was evidently still under the influence of fascination, and had no power or inclination to leave even the dead snake. And it was some time before it became sufficiently aware of its perilous position to creep away among the weeds and long grasses."

—Proceedings of the Geological Society. 'On the Geology of the Country surrounding the Gulf of Cambay,' by Alexander Rogers, Esq., F. G. S., Bombay Civil Service. The author described the surface of the country as consisting chiefly of deep alluvial soils, derived from the denudation of the primary and metamorphic rocks surrounding the district, the former making their appearance in groups of isolated peaks, projecting, as it were, from a sea of alluvium. The author considered that this alluvium could not have been produced by the action of the existing rivers, and suggested that the Indus may formerly have flowed into the sea by the Gulf of Cambay, the land at the same time being much depressed below its present level. He indicated the evidence in favor of this view furnished by various facts in the geology of the district, and referred especially to the mode of occurrence of laterite.

—"The Rev. Mr. Wheeler, writing from Harpoot, Eastern Turkey, says that the prejudice of the Armenians is melting away, as shown by the frequency with which the native labourers are invited and urged to preach in the old Churches. The Armenians are beginning to feel that this is not a new, but the old religion, relieved of its rubbish of forms. Even the missionaries have received and accepted several such invitations."

PASSENGERS SAILED.

Per *Bengal, Oct. 2nd*:

For Marseilles.—Mr. A. B. Fakson, C.S., Mrs. Archer and European female servant, Mr. Wigram, Mr. C. A. Langley. and Mr. and Mrs. Bapty.

For Southampton.—Ensign H. H. A. France, Lieut. Needham, Mr. Alfred Wolfe, Colonel A. H. A. Hervey, Mr. John Webster, Mr. B. T. Knight, Mr. W. Somerville and European male servant, and Mr. Higgins.

DOMESTIC OCCURRENCES.

MARRIAGE.

CRAIG—CAMERON—October 1st, at the Free Church, Bombay, by the Rev. D. C. Boyd, James Craig, Esq., C.E., D.P.W., to Fanny Reeves, youngest daughter of Duncan Cameron, Esq., Castle House, Dunoon, late of the G. P. O. Glasgow.

DEATHS.

DRUMM—Sept. 14th, at Manora, after a lingering illness, Margaret, the beloved wife of Mr. Drumm, deeply regretted, leaving a husband and a young family of five children to bemoan her loss.

HARTLE—October 5th, at Byculla, Robert John Lionel, infant son of Lieut. and Adjutant Hartle, 1st Regt. Nizam's Light Infantry, aged 1 year and 4 months.

Advertisements.

MADRAS AUXILIARY BIBLE SOCIETY.

THE Committee of the Madras Auxiliary of the British and Foreign Bible Society are prepared to receive applications for the post of Secretary to the Auxiliary in this Presidency.

The Gentleman selected will be required to give his whole time and attention to the Society's interests, superintending all the details of the Depository in Madras, and conducting the correspondence necessary for carrying on the extensive efforts now made to distribute the Sacred Scriptures in Southern India. The appointment will involve occasional journeys in the Mofussil.

The Committee desire a Gentleman who with piety and energy combines practical wisdom with business habits. Some acquaintance with the country and its people will be indispensable and a knowledge of one or more of the vernaculars very desirable.

Salary according to qualifications not exceeding Rupees 400 per mensem; special allowance for travelling expenses.

Applications addressed to the Rev. George Hall, B.A., Hon. Secretary, Madras Auxiliary Bible Society, will be received up to Thursday, the 14th October 1869.

Madras, 20th September 1869.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.
Hodge's Outlines of Theology	3	8
Winslow's Precious Things of God	2	8
do Sympathy of Christ	2	8
Spencer's Pastor's Sketches	1	12
Ryle's Christian Leaders of the 18th century	3	12
Cowper, Milton, Wordsworth, Montgomery, each.	2	0
Homewards: a biography	1	12
Studies for Stories	2	8
A Sister's Bye-Hours	2	8
Dr. Vaughan's Plain Words for Christian Living	1	4
do Christ the Light of the World	1	4
do Characteristics of Christ's Teaching	1	4
do Voices of the Prophets	1	4
Portable Commentary, by Jamieson, Fausset and Dr. Brown, 3 vols:	7	8
Critical English Testament, 2nd Edition, 3 vols:	9	0

Depository, Verge of the Esplanade.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society have agreed to prolong the period allowed for the preparation of Poetical Tracts for the Prizes offered in the advertisement, dated May 15th, by two months. Manuscripts should be forwarded to the undersigned before December 1, 1869.

GEO. BOWEN,
Secretary T. and B. S.

Bombay, September 15, 1869.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 Grant Buildings. Reading, Writing, Grammar, Composition, Phonography, Mapping, History, Science, Latin, Singing, and Needlework taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

Bombay Guardian. Terms of Subscriptions Rs. 2; per annum; with Indian Postage, 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2 repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

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